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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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PHILOSOPHY AND MODERN LIFE

[Speculations of philosophy have been misunderstood and undervalued in modern civilisation. One of the main reasons for its having earned the reproach of being "impractical" lies in the principle here ably expounded by **P. S. Naidu** of the Allahabad University.

The charge of dividing the secular from the sacred, levelled against the religionist, can be and has been levelled only in a little less degree against the philosopher. But few among them live, from day to day, according to truths mentally perceived and accepted by themselves as logicians or ethicists. The difficulty of the individual desiring to live out his philosophy in life is greater for one who is proficient only in Occidental speculations and the views of Kant or Leibniz, Hegel or Spencer; it is a task less difficult, though Herculean still, for a student-devotee of Krishna or Lao-Tze, Buddha or Shankara, Madhva or Ramanuja.

Professor Naidu's essay does not adequately appreciate and value the sincere effort of the earnest man or woman at doing the common task and living the daily round according to doctrines of philosophy intellectually accepted. The number of persons who study philosophy for purposes of application is limited everywhere. In our India the number of lip philosophers, speculators and verbose expounders is comparatively larger. This article, therefore, should prove truly valuable in clarifying the mind of the scoffer at philosophy as also that of the enquirer into its principles.—ED.]

Has Philosophy a *message* to the doubt-distracted and trouble-tossed world of today? Has the Philosopher a true mission in life? Or is the Philosopher a mere parasite, living at the expense of others without making any contribution to the welfare of society? Can the Philosopher justify his existence? These are challenging questions, and cannot be brushed aside easily. The Philosopher cannot afford to beat a retreat in the face of the challenge, and seek a comfortable corner in the

safety of his seclusion. He must come out and face the challenge of modern life or perish. And so it is heartening to every student of philosophy to find that the Indian Philosophical Congress has addressed itself to the task of making philosophy practical and useful to the modern citizen. At the Lucknow Session of the Congress, held in Christmas week, the professors of philosophy, representing practically all the Indian Universities, displayed great keenness in devising plans for reorienting philosophical studies in such a way as to make them socially useful. The demand for utility seems to have received a favourable response from men who are proverbially credited with unconcern for mundane affairs.

It should be noted at the outset that, in the spacious days of yore, the philosopher was not a cynical recluse, nor was philosophy a subject of forbidding aspect to be admired only from a distance. The Philosopher-Rishis of the Upanishadic and Puranic times were respected by kings and rulers. They were always welcome at the Royal Courts, and often they exercised considerable influence over rulers and the ruled. They were the trusted counsellors of kings, and displayed great resourcefulness in dealing with problems of policy and government. And kings themselves were philosophers to whom the brahmins went for instruction in Brahma-Vidya. And in the *aśramas* of the Upanishadic sages the pupils learnt philosophy and the application of philosophy to life. In ancient Greece too we find a similar state of affairs. Socrates, Plato and Aristotle were philosophers and also men who made themselves felt in the life of the state.

But in modern times we find a change in outlook. Though we can still mention the names of Descartes, Leibniz, Berriedale Keith and Bertrand Russell, yet we cannot lose sight of Spinoza, Kant, Bradley and Bergson. The tendency on the whole has been for the philosopher to withdraw himself more and more from mundane affairs. And very soon the withdrawal may be so complete as to result in the esotericism of Philosophy; the nett loss will be on both sides, on the side of the philosopher and on the side of the layman too, perhaps more on the side of the latter. I consider it, therefore, a cheering sign of the times that the Philosophical Congress should have discussed, in the midst of its very crowded programme, the relation between Philosophy and Life, while at the Political Science Conference which met at Jaipur in the first week of the New Year, the opening and welcome addresses should have dealt with the need for building political science and political practice on a solid foundation of metaphysics and ethics. Sir Mirza Ismail in his inaugural address to the latter Conference said :—

Even the most academic associations and conferences are judged today by this (the utilitarian) standard,...for

practical necessity is naturally uppermost in men's minds....Every subject studied in Universities and centres of higher learning should have some bearing on practical life as it has to be led by the people around.

But the true note of the Conference was sounded when he declared :—

If you were political scientists in a sense contrasted with political philosophers you would not be such welcome guests. And we are hoping, though of this we are not quite sure, that you are *moral* philosophers also. At any rate you have clearly adopted as your aim the political enlightenment of the country. I take it that Principal Sondhi represents your general view when he also proclaims, "Every social science should have an aim and purpose beyond itself, and that aim and purpose should be a *moral* and a realisable one. This is converting political science from a sterile into a fertile subject." He thinks it necessary to deny that this means confusing political science with ethics. But why be so defensive? Why not boldly and clearly identify the two?...Political studies must never be allowed in India to risk the loss of their humanity.

Principal J. C. Rollo drove home the lesson to the Conference by his forceful remark, "*Without metaphysics it [the study of politics] lacks foundation, and without ethics it lacks justification.*"

So, on the whole, while the philosopher is climbing down to get into touch with the practical affairs of life, the practical man and the practical thinker are climbing up to reach the ideal values of existence. Each is moving half-way to meet the other. This is as it should be. And we may remind ourselves of the revolution that has occurred in contemporary science, particularly in mathematical physics, in higher astronomical studies and in submicroscopic biology. The leading scientists in these fields have sought the aid of philosophy in solving the riddles of science. But the question still remains, how is the philosopher going to substantiate his claim for support by society?

Now, let us first ask ourselves why philosophy has lost its hold on society. The Philosophical Congress gave many reasons for the so-called unpopularity of the subject, such as the mistaken identification of philosophy with religion, the belief that the study of philosophy creates a distaste for life in this world, the step-motherly treatment accorded to philosophy by the Provincial and Central Governments and so forth. These are no doubt contributory causes, but there are other and more fundamental reasons why people are not taking kindly to philosophy.

In ancient times life was simple and human organisations were patterned on a simple design. Needs were few and easily satisfied, and man was in constant and living touch with the spiritual fountainhead of life. Religious, moral, æsthetic and intellectual values were the daily concern of the ordinary citizen. In such a congenial environment philosophy flourished and the philosopher waxed strong.

But with the birth of science and technology, and with the discovery of the power hidden in man for controlling nature, man multiplied his needs and human society became much more complex. Man found that he could devise a hundred different means for making life easy, comfortable and enjoyable, and for eliminating physical labour by making the machine work for him. Naturally man became impatient of discipline, self-control and self-denial, and embraced every means for securing sense-enjoyment. And as philosophy preaches self-discipline it is a very inconvenient obstacle to a generation bent on securing the maximum amount of enjoyment. It is this attitude of mind that is responsible in a large measure for the unpopularity of all those intellectual disciplines which tend to emphasise *plain* living and high thinking.

Should the philosopher, then, play to the gallery and cater to the public taste in these matters? Should he transform philosophy into some kind of philosophical technology in order to satisfy the demands of the prevailing fashions in thinking? The answer is plain enough. The philosopher is not to climb down to the low level to which humanity has sunk; nor can he maintain a stolid aloofness, and cut himself away from his brethren. He must lift them up. "Here are men suffering," said a great philosopher, "here are men enslaved by passions, prelates and kings. Surely till all these things are dealt with we have no time for epistemological delicacies." Can any one speak with more fervent zeal than this philosopher? Can any one display greater social zest for improving the lot of mankind? The philosopher then has a great social mission. But how is he going to discharge his duty as a missionary?

Be it noted in the first instance that the discipline of the mind specially associated with philosophy has always been there and is still there. The ability to put yourself in your opponent's position, to see the other man's point of view, and to see it with understanding and tolerance, to have the large-heartedness to recognise the right of the opponent to exist and to share the gifts of nature, to live and let live, in short, to develop the true democratic and humanitarian spirit is the aim of philosophic studies. It is significant that totalitarian countries are intolerant towards philosophy, because philosophy inculcates a spirit which challenges dictatorial arrogance.

Our main problem is still there. How is the philosopher to make himself felt in the present world? It is said that the Universities should make the courses of study in philosophy more practical. Psychology, Æsthetics, the Philosophy of History, Political Philosophy, Sociology and other subjects which may be termed applied Philosophy should figure, it is said, prominently in the syllabus. I am willing to admit the force of this argument to a certain extent. But how does the changed orientation

in philosophical studies help in solving the urgent problems of the day? How will it help in restoring sanity and balance?

Now there is only *one* way in which the philosopher can make himself felt in the modern world; there is only *one* way in which he can fulfil his mission, and that is *to live philosophy*. Real philosophy is not merely to be talked about, but lived; it is not merely a matter of the intellect, but of the heart too. By living the life of philosophy which the philosopher professes, he will be able to bring light into this gloomy world. The intensity of the faith which the philosopher has in the capacity of his well-beloved discipline to solve the practical problems of life must be demonstrated by the life he leads.

That was the secret of the philosopher's success in the days of the Upanishads and the Puranas. The philosopher sages lived the doctrines they preached and taught to their disciples, and the disciples in their turn "caught the infection," and modelled their life on the exalted principles expounded by their teachers. Of a historian, mathematician or scientist, it is *not* demanded that he should live a life based on his teachings. One may be a great scientist or a great historian, but his life may be anything he pleases. But in the case of the philosopher this divorce between his teaching and his life, between theory and practice is not permitted. He must live the Idealism he preaches, the ethical doctrines he teaches and the principles he upholds.

Unfortunately, in modern times, due to the influence of Western modes of thinking and living, the philosopher following the example of teachers of other subjects has made philosophy a matter merely of intellectual discourse, and has often led a life divorced from his philosophical convictions. This state of affairs must go, at least in our country. Let the philosopher *live* philosophy, and then he will find his students unconsciously imbibing the spirit of true philosophy. They will then apply the principles to the practical problems of life and solve them with ease.

Living in terms of philosophy is a hard task, for it demands detachment, renunciation, brahmacharya and sacrifice. But it must be done. And in our country at least the beginning must be made. Only those should be allowed to teach philosophy who live the life of the philosopher, of Vasishta and Suka Deva, of Vyasa and Vivekananda. Only by identifying philosophy with life in his own life can the philosopher create the spirit which will enable his disciples, the students of philosophy, to solve the problems of life for themselves and for those who are outside the pale of philosophy.

P. S. NAIDU

ANCIENT GREECE AND THE NEW WORLD

[**Miss Euphrosyne Sideropoulo,** a Greek born in Asia Minor, was educated at the Universities of Athens and of London, receiving her doctorate from the latter in 1931. For four years she taught Philosophy in Adult Education Colleges in London and for the last five years she has held a responsible war post. She makes out here a strong case for freedom as against regimentation. We agree that fixation, ideational, political or social, is stultifying. But, no more than Nature, can man dispense with a pattern for growth. The unbroken continuity of the historic process bears witness to man's progress being under law. Human advance approaches the harmony and rhythm of Nature's processes in terms of society's acceptance of Universal Brotherhood as the criterion of institutions and the goal of growth.—Ed.]

It is natural that in times of crisis we should turn to an examination of the principles which have guided our behaviour. What had been accepted as axiomatic in the past becomes a proposition in need of proof. And, so long as this tendency to check up on our actions does not mean a search for a scapegoat who will bear the blame and leave us in a state of injured self-respect, it is a salutary process. The path of progress is paved with discarded traditions and "self-evident" truths. Again, it is natural that, in the fervour of reaction, we should tend to suspect and discard everything that was previously considered right. New gods have always been welcomed by individuals in despair and by societies in decline; and new religions, especially those with a promise of salvation through atonement, spread quickly among communities weighed down by a feeling of sin which was not of their own doing but harked back to the establishment of principles they had accepted by tradition.

We have instances of this as far back as history will take us. Temporary expedients which brought about the desired end became patterns for individual or social behaviour. If they were not quickly proved to be wrong they became inflexible laws requiring a major catastrophe before they were overthrown. Then came self-searching and a desire for rehabilitation. Old idols, rooted beliefs, were cast aside for new ones. Out of a wealth of possible new directions the one that offered quickest success was adopted. It became a new pattern, a new inflexible law, and the old process began all over again.

The oldest complete record in our possession of the rise and fall of a community, a detailed example of expedient become pattern and then rigid law, is to be found in Ancient Greece. The conquest of Hellas by the Northern invaders and the resulting annihilation of its previous culture left the Greeks in undisputed

mastery of their world. For many centuries no major threat developed against their supremacy. They were free to exercise their ingenuity in the administration of their City States; they gave to the world in one single word the desires, the pursuits and the goal of free humanity—Philosophy, the Love of Wisdom. There was no fear to put them on the defensive; no sense of guilt to start self-searchings. The activities of Greek scholars during the acme of Greece were directed towards the world that surrounded them. Their scientific research was not compelled by necessity. Astronomy, Geometry, Art, the systems of Democritus and Heraclitus, were the pursuits of free men bent upon creation.

But this was not to continue so. A twofold danger threatened Hellas. There was the danger from overseas which checked social progress, and there was the internal danger, the disruption of the social fabric through the extreme individualism which is creativeness flouting all law and order. In their hour of need the Greeks turned for guidance to their successful past. Greek thinkers found that Man was their proper subject for analysis, and tried to establish a formula which would provide, once for all, the perfect leader of a perfect immutable State. Their efforts culminated in the philosophy of Plato, the immutable Form, the Idea, the Eternal Pattern. Prompted by fear of the future, the Platonic Idea was the Greek past made rigid. It was self-contradictory. For the secret of the Greek success was absence of rigidity. Any pattern, any Idea, is contrary to the essence of the human spirit, Creation.

In our times, the idea of the Pattern State crops up whenever outside danger or internal disaffection impedes the creativeness of man. The Greek thinkers and the history of the Greek Cities have offered us an excellent experiment in the impossibility of combining rigidity with creation. Yet the idea of the perfect State recurs in our modern history and its repeated failure in practice does not seem to disillusion its adherents and promoters. In our day, the Platonic Idea is the philosophy of Conservatism. It is the effort to stabilise what has been achieved through free enterprise by putting an end to such enterprise. Conservatism, the attitude of an individual or of a State in fear of progress, naturally harps on the Greek Golden Age, deliberately oblivious of the fact that it was the principle of creative change that brought it about, and fear of change that ruined it. The Greek Lesson is this: Man's essence is Creation in Freedom. No rigid law, no immutable pattern could possibly be found that would aid man in this, his supreme pursuit. Plato proved in his *Republic* that any effort at stabilisation would necessitate the exclusion of the Artist, that is, of Man the Creator, from the perfect State. Regimentation defeated its own ends. The perfect State carried the seeds of self-annihilation.

This does not mean that the philosophy of Plato ought to be scrapped as unsuitable for a world on the threshold of reconstruction. On the contrary, its full study offers an invaluable lesson, but only when taken as the turning-point in the upward progress of a social and political system when fear set in.

Our need today is the same one that faced the Greeks twenty-four centuries ago. It is the need for a social order that will help the full expression of Man the creator. In their hour of danger the Greeks found that the two things, personal freedom and social security, were incompatible. Various political experiments of our day seem to have taken the same line. Yet there is no doubt that the solution is to be had.

Let us then put down our premisses : The essence of Man is Creation in freedom. Social security and absence of fear are essential for the promotion of creativeness. And this is our conclusion : The organisation of the State must aim at providing each of its members maximum freedom to achieve his or her purpose in life.

Now, given good-will, there can be no obstacle to the achievement of this aim for the whole world. As persons, national groups and States, we are faced with the same problems that faced the Greeks of the Golden Age. But material conditions have changed out of all comparison. Science is no longer an artistic pursuit, as it was with Greek scholars, and it can, in our day, provide absolute material security for the whole world. The aeroplane has reduced the five Continents almost to the size of a Greek City State. The material requisites for freedom from Want are to be had in abundance. What is then required ? Firstly, care that the State, that is, the organised service for the welfare of the person, does not lose sight of its mission. Secondly—the other end of the stick—care that the freedom of the individual does not react unfavourably on the social structure and thus on the freedom of the other members of the group. Thirdly, the knowledge that too much planning will defeat the end of the planners. Fourthly, and most important, the realisation that no single State, nation or race in the world today can achieve this aim unless in co-operation with each and all the other States, Nations or Races in the world. There is an undercurrent of bitterness in Plato's *Republic*, the realisation that his ideal State could never be achieved. Athens was the centre of the world then, a pin-point of light in a circle, getting dimmer as it reached the circumference, and then the complete darkness of the unknown continents. There would be no world organization. Any plan for federation could be only a defensive grouping of the known world against the unknown.

But not so today. There are no unknown factors in the geographical field. We can judge pretty accurately the psychological and material

potentials of every country and race in the world. It is evident now that any form of co-operation between States or between groups of States with a defensive ulterior motive will be a negative effort and will ultimately defeat its own ends. For it will be based on fear, the destroyer of freedom and creativeness. Fear too must be abolished.

The abolition of want in the world is usually interpreted in terms of material need. There is no doubt that material insecurity is the chief instigator of dissatisfaction and revolt. But it is being increasingly realised that the satisfaction of material needs is only the first step towards the creation of a satisfactory world community. There are other factors that bear upon the fate of peoples. The satisfaction of one need invariably reveals the presence of another unsuspected need. For instance, the satisfaction of the need for food, shelter and clothing makes such things as motor-cars, amusements and refrigerators, previously considered luxuries, an urgent need. The satisfaction of these needs reveals still others. And when the material field has been exhausted, and even long before that, the needs of the spirit demand consideration.

Now, the needs of the spirit are not necessarily all virtues. Love and good-will, the thirst for knowledge, the desire for beauty are all needs of the spirit. But so are love of power, desire for fame, lust for possessions. It may be argued that the first group are the real spiritual needs and that the second are only distorted expressions of the soul, due to circumstances. True. But the fact remains that in our day, as in the past, these spiritual needs have swayed the fates of men and nations. The New World must make a concerted effort to deal with these needs before Fear is conquered. The Greek philosophers, working under the limitations of their day, sought to define the true spiritual needs and to ostracise the others. But this could only be achieved in co-operation with the rest of the world. What was a practical impossibility then, is no longer so today.

The Greeks could think only of devising laws that would outlaw antisocial activities. Their laws were defensive expedients in the face of danger and as such they had no hope of success. The New World must tackle Fear not negatively but through the positive means of education in Democracy, in the Brotherhood of Man. We have today a higher conception of Democracy than the Greeks could ever visualise. At that time freedom could only be the possession of a class of people. The rest had to be full-time machines. Slavery was an institution. War, an unavoidable occurrence. We cannot tell what heights the Greek Experiment would have reached if it had not been stopped by outside factors, whether science would have turned its efforts towards the alleviation of everyday life and thus to the gradual abolition of class differences, necessitated by circumstances. But, however limited, this Greek effort is today an unparalleled example of what can be achieved in freedom, and of what can be lost through fear. Ancient Greece is an example for the New World to take to heart. It is not a pattern to follow.

EUPHROSYNE SIDEROPOULO

TSONG-KHA-PA AND THE WEST

[Many of our readers will recall the stimulating series of " Studies in Shelley," " His Background," " His Poetry " and " His Prose," which **Miss Katherine Merrill** contributed to THE ARYAN PATH in 1939. Her own background is the U. S. A. and the teaching profession. She examines here the spiritual course of European history in broad outline, in the light of the Theosophical teaching that in the East are Men far in advance of average humanity, who watch over and guide the less progressed as far as opportunity permits.—ED.]

Theosophy teaches that at about the Year One of the Christian era, certain large groups of men were about to enter a downward cycle bearing a heavy karmic Nemesis. Yet those same groups of egos, it would appear, were later to have the duty of contributing in a very important way to the higher evolution of humanity. This unseen future duty allotted to those egos by their better Karma was to serve, when the time should come, as a seed-plot of the coming race. In all probability these facts were familiar to the Members of the Lodge of Masters of Wisdom who were in Earth-life at the opening of the era.

Is it not conceivable, therefore, that that Lodge, seeing a possible need of aid to those egos in their struggle to gain spiritual liberty, should have formed a far-reaching plan of assistance ? A plan adjustable to all the motions of free human will, yet firm enough in grand outline to afford some measure of guidance to the development of the West during the next 2,000 years ? Conceivable that the design of the Masters at the opening of the era was to prepare through many centuries for the pioneers of that next race, which was to begin on the American continent, and to guard and instruct them for their future duty ? The plan may well have included, as an integral feature, some revival in the Orient of that high spirituality which had existed during the early Aryan time in India.

Such an undertaking would need to be supported by the appearance at intervals of Great Beings sufficiently evolved and specially fitted to co-operate in this exalted work. Therefore the Planners would be fully justified in looking forward specifically to the birth (historically recognized) in the fourteenth century of Tsong-kha-pa, who would be a reformer and a great Teacher of high Adepts. He would consummate a reform which would affect his native land, but would also be a buttress of the wider reform he would execute in the Christian West. It is openly stated in the teachings of Theosophy that some of his Adepts would go to the Occident to represent the Lodge of Masters and to inculcate their philosophy in the last quarter of

each century from the fourteenth on. This is the seventh century for such an effort. The actual aim of all that preparation would be a large inflow of Light into the darkness of Christian-Jewish materialism. This great illumination of mind and soul, destroying more and more of the previous theological bondage, would make possible such a fresh impartation of the Ancient Wisdom as would be positively necessary for the well-being of the coming higher race.

If in the hidden side of the past there is any actual basis for these theories which permits them to be united, with the outward facts cited, into a hypothesis—in other words, if this effort to pierce into the realm of causes is not mistaken, instructive points of interest may be gained in the contemplation of Western history.

The hypothesis, then, being that the Lodge of Masters had a purpose affecting from the start the entire Christian era, it is seen to be natural that outward evidence of its working should appear but seldom during the early times and should become more and more clear as the fourteenth century approached.

The relation apparent in seven and fourteen recalls the hint of Madame H. P. Blavatsky that our "twentieth century may be the last of its name." Does this mean that such convulsions may occur that the cycle of the Christian era as a measure of time is to end by the twenty-first century? If so, the importance to the world of Tsong-kha-pa's work, for the remainder of the cycle, and for the immediate after time, can hardly be over-estimated.

The seed of the new race, as the Planners were aware, was to be planted deep in a fresh land; but in their considerations at the opening of the era that land would need little attention. To Europe rather their minds would be turned; because the earliest "seed" settlers of that fresh land, carrying political and social ideals important for the future, would go from Europe.

When, then, in the fulness of time, Tsong-kha-pa turned the torch of his mission upon Europe, what co-operation and what heavy opposition could he see, especially in the earlier part of the cycle from the beginning to his own day?

An attempt to answer this question involves the observation that the present stretch of the Christian era, measured by the unit of seven centuries, may be divided into three groups almost equal; the first beginning with the reign of Augustus Cæsar and running to the establishment of the Frankish kingdom and the coming into Europe of Mohammedanism, about 650; the second going to the time of Tsong-kha-pa, about 1375 of the fourteenth century; and the third the time since then, of which we are now nearly at the close.

The characteristics of these groups are as distinct as the divisions of time. The first was especially the descent, including the perversions

or the destruction of Ancient Wisdom by the self-seeking or ignorant early Christian theologians, followed by the destruction of the old civilization itself through the invasions of northern peoples having entirely different ideas and traditions, who fused with the southern peoples and gradually formed the early modern states. Likewise the first period was characterized by the growth of Christianity into a great power politically.

With all the lamentable destruction, however, of the ancient world in this first period, a complete loss of the learning and wisdom of the past was not permitted. By the Church itself a few steps were taken, for example, the establishment of monasteries to afford fixed habitations, duties and privileges. One of the important obligations of the monks was the copying of books. Through this provision a valuable portion of the ancient material was preserved. The monasteries produced too some notable scholars. There was Bede (673-735), the historian, honoured by the title of "The Venerable." The gentle high character of this monk and the accuracy of his scholarship were educative and refining influences throughout the Middle Ages. There was Boethius, just at the turn of the sixth century (480?-524?), a philosopher in Rome whom Cicero himself could have respected. At the time of Boethius intellectual pursuits were held in low esteem; but his enthusiasm for Greek philosophy led him to translate much of Plato and Aristotle into Latin, thus giving to the whole mediæval age a knowledge not to be had otherwise. Who can measure the light spread abroad by the labours of such scholars!

During the last century of the first period the West was shaken by the new religion and political power started in Arabia by Mohammed (571-632) and rapidly extended into many neighbouring countries. This mingled religious and political influence, however strongly opposed by the Christians, and including however much error, nevertheless brought into Europe from Arabia and later through Spain portions of a finer philosophy and a higher civilization than any in Christendom. The line of this influence is not hard to trace from Arabia to Persia (into which Mohammedanism had swept), and from Persia to India, already an old source of influence on Persia.

Thus, through the good results at first of the monastic system, and a few scholars, also through a new religion carrying unconsciously traces of Eastern Wisdom different from those already known in the West, through these the outflow from the Great Lodge could find distinct channels; and a Theosophist trying to trace through history some of the workings of the Masters perceives that though the "currents" they guide may, from the stand-point of the Kosmos, be only "minor" ones since they do not attempt to turn the course of the great yugas—yet those currents from the stand-point

of men are of the utmost importance. The more one tries to detect some of that moulding of history, the more he becomes aware of lines of light that may have been sent out from the Lodge, centres of influence established, that affected whole peoples and long stretches of time. Supposedly, in this age as in others, the Lodge continuously radiated impulsions toward Spirit. Men receiving unconsciously those impulsions through their own Higher Nature and working as best they saw in the conditions karmically theirs, created or modified forms in which the impulsions could manifest. The student perceives too that the Masters seem to be always alert to use whatever in men's thought is applicable to their purpose, no matter how much evil is manifested also; the important point for them being that vital spiritual movements do actually occur. Hence he sees that some results of the Masters' plan became evident even in this first period.

The second period profited by the ennobling impulses at work in the first. For example, the learning and the humaneness of several Arabian physicians who possessed not only science but also some true philosophy, greatly increased the European confidence in other phases of Arabian culture. Another proof, little recognized, of influence continuing from the first period was the broadening of the educational efforts already made by the Frankish kings and some of the greater monasteries, such as that of York in England, from which early in the second period went Alcuin, a truly learned helper of Charlemagne in his cultural works and Palace School, which benefited both men and women, young and old. The light of Charlemagne's intellectual efforts was never entirely dimmed, but, as time passed, the papacy became a sharp rival of the empire politically.

Through the earlier second period, feudalism, following the pattern of both the empire and the papacy, strongly entrenched itself as a structure social, political, and especially economic, in Southern and Western Europe. Christianizing the peoples in the north and east was a slow and often merciless process, but wherever the Church went feudalism affected somewhat the national or tribal life. Softening yet springing from the almost constant wars, arose the spirit and customs of chivalry. Chivalry probably did no more than the Church to raise the condition of serfs and slaves, but it succeeded in creating ideals for high-born women and men that were in large part beneficial to noble society for many generations.

These social ideals, the religious ideals and the customs of feudalism—the good and the evil in them all—united in the middle of the second period with a strong spirit of adventure and a proselyting zeal. These were fanned by the Church and directed toward the protection of Christians and sacred places in Pal-

estine. Soon they led to the most spectacular happenings of the Middle Ages—the crusades to the Holy Land. Sporadically during several centuries these occurred. So mistaken as to be grotesque from a truly religious and philosophical view-point, the crusade movement, like Mohammedanism, became in a measure a channel for the infusion into Europe of some of the true concepts of the Far East. For the crusaders, passing slowly through some countries filled with Arabian culture, and observing long caravans going or coming on their immense journey through Asia to India or China, beheld with astonishment evidences of civilizations not only richer but far finer than their own. Though most were blinded by the glitter of wealth, some observed with care the great university of Cairo with its many students ; some paid homage to the attainments in literature, philosophy and science of the Arabs in the Bagdad Empire ; still others inquired into the underlying laws and practical modes of creating for their home-lands such manifold new forms of life.

And the Pilotage of the East, recognizing these vast crusade-pilgrimages as carriers of true ideas and principles, in spite of the lustful materialism in their cargoes of luxury and greed, seems to have exerted its power to bring them into harbourings where their cargoes could be useful, and where especially the spiritual qualities and impulses intermingled in them might find proper unfoldment. Thus there came into being, particularly in Southern France and England, a stirring of doubt and question and outspoken demand for improvement both in social conditions and in churchly teachings. The Church soon condemned the doubters as dangerous heretics, and the feudal lords were quick to protect themselves against revolt among their underlings. But the truth in those ideas from the East was strong enough to shake and crack the rigid structures of theology and of feudalism, thus giving entrance to more and more light. Some of the higher lords and kings who had been crusaders were themselves roused to encourage education, a few of them founding schools and even universities ; and they became patrons of arts, sciences and letters and called to their courts men of genius and training. Thus the higher mind of Europe from the eighth to the twelfth century was awakening. It was preparing to comprehend the finer aspects of the past in the remains of Roman and Greek cultures ; and it was benefiting too by the scientific, philosophic and æsthetic developments among the Arabians.

May it not also be that during the twelfth and thirteenth centuries karmic conditions made possible the return to Earth-life of a large number of egos who needed experience in working out of the particular evils belonging to that time—over-organization in religion and the correlative over-domination in statecraft ? This

would account for the appearance of many heretical opponents of the Church, seeking opportunities for fresh planting of truth; and likewise for the growth of a demand for national and individual independence. This demand, as a step toward liberty of conscience and in daily life, may well have been stimulated by the Observers in the East. Nationalism was especially strong in England, the chief monuments of it being the Magna Charta and various principles and forms of constitutional government, which were gradually adopted in other countries as well.

As for rulers particularly meritorious in the thirteenth century, Louis IX of France stands out in a specially benign light. In him the Planners may have seen some qualities of the far ancient sacred Kings. He showed much practical wisdom in using the new forces of commerce and learning without destroying the older forces of the nobles and the Church; and he joined with these the rising strength of the towns and the universities. This statesmanship was much reinforced by his firm stand for positive justice to all his subjects, even the low recognizing that they were given righteous judgments. He outshone most churchmen in piety and most nobles in fairness and generosity. He thus made France a more united and loyal country than any in Europe. His example was long followed, even in other lands, and it yet remains as a kingly ideal.

Other egos loving justice and liberty, taking incarnation at that time, were mostly in lower conditions, and none of them had conscious familiarity with Eastern Wisdom. Yet they revealed some egoic knowledge of it and they did much to open channels for the great spiritual activity of Tsong-kha-pa and his Adepts. But they always found in the Church and its ecclesiasticism the stiffest organization adverse to such spiritual and individual enlightenment as they sought.

For example, Pope Innocent III, active in the first part of the thirteenth century, was more a danger for the truly spiritual than a helper. Very worldly-wise, he extended greatly the range and influence of his "Holy See," partly through projects apparently unselfish, such as the founding of hospitals, but covertly used to strengthen the supreme domination of the Papacy. With this same purpose he began also the Inquisition which, though at first mild, soon became an instrument of complete power of life and death over any one charged with heresy. Likewise it was he who warred mercilessly, with and without the Inquisition, against the Albigenses and other heretics. And it is known that the Albigenses had benefited spiritually by the crusades and carried some definite knowledge of the Wisdom Religion. Thus the pontificate of Innocent III, though brilliant to the world, was most likely an obstacle and a serious setback to the spiritualizing work of the Lodge of Masters.

Nevertheless, there were also egos,

many of them, who, though placed within "the narrow grooves of bigotry and superstition," were not blinded by prospects of churchly rank and not caught in the intricacies of theological reasoning, but who accepted what they had received karmically and, faithfully following the *ethics* of their religion, demonstrated in genuine practice the brotherhood of man. Of these none was more greatly simple and sincere than Francis of Assisi, whose fire of love stimulated hundreds of other men to follow his example, and roused Clare of Assisi to do the same beautiful work among women. They strove not for their own salvation merely, but to benefit as many of their fellow creatures as they possibly could. Such servants of the Church as these and their many unnamed, unpraised disciples kept true spirituality alive in the organization, in spite of its evils. What they needed to escape from the "narrow grooves" was a profounder philosophy, a greater influx of the Manasic into their noble psychic attainment. The august Papacy as a towering political worldly power was glorying in the kamic only. It was far indeed from the unfeigned religion of those unselfish souls.

In the thirteenth century too occurred revivals of interest in the higher learning, indicating the reappearance of still other egos bringing previous experience in intellectual pursuits. In fact, the intellectual life was proving by its manifold activities an advancing civilization. The finest mediæval literature was created in this period; Spain, Germany, France and England contributing epic forms; Italy, Germany and France the cult of lyric poetry; not to mention the semi-literary, semi-clerical and broadly philosophical output of Dante. An indigenous architecture grew up, exhibited especially in cathedrals and feudal castles, necessitating the perfection of countless handicrafts; and plastic arts made notable beginnings.

Much of the intellectual and spiritual life of the time was centred in the universities. This existed especially in Italy and France. They attracted the best philosophical, scientific and mathematical minds and investigators. They drew many thousands of students and even offered an opportunity for an exchange of teachers and students, thus creating fresh vigorous currents of thought. At first the universities were open to women equally with men. But before any were started in England and Spain, there occurred a romantic love connection between a famous professor, Abelard, and one of his women students at the University of Paris. This resulted in wide-spread opposition to the education of women, and the universities which soon modelled themselves on that of Paris followed its rejection of co-education. There may have been some opposition even before, which used the notorious love affair as a focus and an excuse; but the injury done to all spiritualizing culture in the West was almost

incalculable and was active for centuries, even though in Italy there continued for some time to be many women students and a few women professors.

The importance of women in the culture of the age is shown by the fact that much of the literature of the period was in part addressed to them—in some cases created by them. Yet that literature, viewed philosophically, was largely (even more than now) an aggrandizement of heroes in war; or else it was a blend of Virgin worship (Mother of God worship) with adoration of great chatelaines pinnacled above a long retinue of knights and ladies. These supreme women were supposed to be morally worthy of such supremacy, but frequently they were not; and the formal adoration of them served consciously as a cover for not only strong personal feeling but also for positive immorality and degradation of ideals.

One factor of university life that would seem to have been in special harmony with the Masters' Plan was the forming of groups of students according to the countries from which they came and called "Nations," the original purpose being to help fellow-countrymen. This brotherliness spread out, however, beyond nationality into other kinds of service and gradually into customs and standards that became actually forms of government by students instead of faculty. Democratic ideals were thus in practice, and later those ideals affected even the larger national governments themselves. This same spirit of governing a body of people by its own members found example in the guilds of workmen and the Leagues of merchants.

All these forms of the democratic spirit in the thirteenth century were in the truest sense people's movements, indigenous, not imposed from above. And perhaps their greatest value at that time was that they were essentially opponents of either clerical or royal general domination. For, however weak and low political democracy has or may become, the growth toward individual Self-dependence—and, springing from that, the capacity for true popular self-government, the higher, the more intelligent, always acting as guides—these are part of the Eastern Teaching.

The subjects in the universities included the most essential branches of learning, as well as the latest researches in science and philosophy; and, since many of the lecturers had broken with the standard theology, much liberty of thought existed. Education in the twelfth and thirteenth centuries was not unworthy to be used if desired by the Stimulators in the East to further their plan.

This manifold mental activity being considered, and also the average interval between reincarnations, is it not probable that the last of this second period of the Christian era saw the rebirth of many egos from the time of Pythagoras, about 600 B. C.? The fourteenth century

is the earliest usually included in the term Renaissance, but the thirteenth should also be included. The Renaissance was surely not just a rebirth of learning, as is commonly said, but rather of those egos who had before possessed the learning—who had built early Greece and Rome. Evidently the interests were the same: the arts, the sciences, all the intellectual pursuits of the earlier time (the formative time in the two ancient countries) were eagerly followed in the later, which indeed was another formative time, creative of a bigger Europe than early Greece and Rome had known; and the egos that returned accordingly found the conditions ripe for their further evolution. It seems likely that they were forming the subsoil of the mental fields where in the next century was to begin the work by the Adepts and Tsong-kha-pa.

Thus, though the Masters may have previously kept their enterprises silent and hidden, may they not have executed them with a view to greater action later in the conjoint effort with him? For that Being, declared to be an incarnation of Gautama Buddha, whom They regard as "the man of men," would naturally draw from the Lodge all possible preparations for his coming; the results of the preparations growing more and more evident as his time approached. Hence the thirteenth century became especially a rich seeding and growing period—and indeed a flowering period for seeds sown long before, in intellectual, social, religious and political ideas, customs and institutions; and what flourished in that earlier time continued to affect the age after his birth in 1355. Is it not reasonable, therefore, to regard Tsong-kha-pa's effort as a correspondent esoteric side of that great Manasic expansion during about two centuries termed the Renaissance, for which the previous centuries had richly prepared?

When the time actually came for the Seer to direct his great Movement, his call to Adepts throughout the world may have been the preliminary synthesis of his effort. This was the first of the seven centenary Impulsions. For all those called it must have been a time of instruction, of inner growth and higher initiations, and also of special preparation by study in detail of world conditions for their particular commissions in the next and later centuries.

What of the third period of the era, now largely to be looked back upon? Has it been and will it be worthy of that rich previous preparation? Will it yet learn the needed lessons, or will it continue to cling to its greedy idols of the market-place and its "plaster saints" of the sanctuary? Since the final result must depend on the volition and strivings of men themselves, will the silent, powerful, occult forces operated by Tsong-kha-pa and the Adepts rescue only a nucleus, only a saving remnant? Century after century during the third period,

Adepts have come and used such measure of open speech as men permitted. Have men respected these prophets and seers, so that they could approach that intended unveiling of Wisdom at the close of the period with understanding and acceptance? Or have they reeled on in the drunken blindness of self-satisfied ignorance and bestial disregard, not seeing the purifying Sun of Truth above them? Is the twentieth century indeed to be the last of its name?

But whatever men in the third period may yet do—though humanity in the mass may again refuse the Light,—some few will understand and obey. These few will be the Stones, which through all the past Christian centuries will have been quarried from out the rubble covering them, been shaped by the sharp tools of sorrow and high joy, placed and wedged into their proper openings, cemented there with the blood of sacrifice and the power of Wisdom in the Master-Builders, and thus made into part of the Guardian Wall for Humanity, spanning that era over which, nearly twenty centuries ago "the ominous words, 'the KARMA OF ISRAEL' fatally glowed."

Those few will take even more than their share of what remains of that Karma, and the Wall of Defence that they build will be more and more consciously erected as a shield for the new race. Even though far too many of their fellows fall away, these few will persistently contribute the work from the human side needed for the actual manifestation of the Masters' great plan. For the doctrine they promulgate "must become ultimately triumphant." The plans they make cannot and will not fail; but, through men's own slackness, a smaller number of Builders may be benefited than the Brothers of Compassion wish.

KATHERINE MERRILL

MEDICAL RELIEF IN INDIA

War conditions have added paucity of medicine to the long list of rural wants. Medical relief to the Indian masses needs both men and medicine. While much could be done by diverting medical practitioners from towns to villages, the needs of so vast a population can hardly be solved except by encouraging the indigenous methods of healing. Hakims and Vaids often render effective help in the rural areas, and at charges within the means of many more patients than are the fees of allopaths in general. These methods, moreover, have the added advantage of self-dependence. They do not have to wait for imported medicines. As was pointed out by Dr. H. K. Sen in his Presidential Address at the All-India Pharmaceutical Conference at Bombay late in December, much could be done by extending research in India's vast botanical wealth, to make medicine available to the masses. Incidentally, India's pharmaceutical industry would benefit.

TAGORE'S MESSAGE TO EAST AND WEST

[Tagore the poet-seer speaks in his message of universal sympathy and tolerance which **Mr. Laurence E. Moore** discusses here. But Tagore was more than the apostle of sweetness and light. His was no philosophy of passive acquiescence in wrong and in exploitation. He demanded much of his own countrymen. But he was also the stalwart champion of justice and of his country's freedom.—Ed.]

In this storm-rent period of the world's history it is well to turn from the over-contemplation of external circumstances to give ear to those gentle but insistent voices which, in all countries of the world, have been drawing men's attention to the dangers confronting their present way of life. These voices are international, no matter from which country they may come, for they concern themselves only with the principles of life and not of national selfishness. They are the few who in all ages see clearly the major issues facing mankind. They are the poets of humanity who, while living amongst men are yet attuned to the infinite and have kept their spiritual sensibilities alive so that they see below the mere surface of things into the basic facts and causes of life. They are the true guides of mankind, whom mankind spurns only to its own undoing.

Of these voices, in our time one of the greatest has come from the East, through the Indian Poet Rabindranath Tagore. This magnificent soul lived and worked for the good-will of all men through a period darkened by the catastrophe of two major wars in the Western world, which produced their back-wash all over the earth. Widely travelled, a keen and perspicacious observer of humanity, with the intuitive faculty of the poet penetrating always to the core of things, he saw with crystal clarity the way the world was going and sent forth many a heart-felt appeal to men to revise their policies and ways of life before they should utterly destroy themselves and everything they touched with the blasting and withering materialism of their ambitions.

His message, in an essay entitled "The Spirit of Freedom," was never more appropriate than at this moment, to both East and West. This short essay, which is printed in the little volume of his works entitled—"Creative Unity," could with great advantage be committed to memory by men and women the world over who truly desire the peace and progress of all mankind. If the spirit of this essay were to penetrate into the hearts of men all the tangled threads of world problems, so-called, would be unravelled with amazing ease, and sweetness and love would take the place of bitterness and hatred.

The theme of this essay is :—

When freedom is not an inner idea which imparts strength to our activities and breadth to our creations, when it is merely a thing of external circumstances, it is like an open space to one who is blindfolded.

Against this background the Poet sketches a brief but poignant picture; firstly of freedom as it is at present interpreted in the West, and secondly of freedom as it is understood in India. In the West he feels that "freedom as an idea has become feeble and ineffectual." This is due to the fact that, although living under a system which gives them an external semblance of freedom, the Western people are not in reality free because their minds are dominated by the agents of the very system under which they live. Behind this semblance of freedom there lurk selfish, private interests whose power is in the obscurity under which they operate. These interests have recognised the tremendous potential for constructive development inherent in the people which, when turned into avenues of popular welfare, is the greatest blessing of mankind. But, being entirely selfish, they have united in an unwritten conspiracy to deceive the people and keep them in ignorance of the true state of affairs.

This end is achieved with an amazing measure of success through various subtle methods of propaganda, all directed towards putting the free thought of the people into a certain mould, which produces results beneficial to these selfish interests but not to the people. One of these is the newspaper, owned by such interests, through which the most subtle propaganda is daily poured into millions of unsuspecting minds, wide open to opinions and eager to be convinced. Through this avenue it is possible to inject into men, if skilfully handled, the most blatant poisons; political, economic, national. So adeptly is it handled, in fact, that men are convinced they are contributing always to the very best of all systems for their own welfare.

Another method is the radio, over which the most sugar-coated medicine can be distributed, mostly at that time of the day when men wish to relax and be amused, when all their critical barriers are down and almost anything will be accepted if it is presented in a sufficiently attractive garb. The baits offered as inducements towards the acceptance of whatever ideas it is desired to "sell" to the public are various. Sometimes it is the fear of economic distress unless the idea is accepted; at other times it is an appeal to emotional traditions and customs, on the basis that these are the very best in the world, and the extreme form of this is the threat of their being invaded by outside powers, which invariably ends in war. Whatever the method, it is usually based upon a fear complex, the threat of extinction, which is pumped into the people from every angle with a gradually increasing and skilfully modulated tempo until they entirely and unreservedly accept the idea and are prepared to authorise, and them-

selves commit, the most outrageous actions against their own liberty and welfare.

This is the picture that the Poet Tagore sees in the West. The spirit of the machine, turned by unscrupulous interests to the exploitation of men, which

represents the active aspect of inertia which has the appearance of freedom, but not its truth, and therefore gives rise to slavery both within its boundaries and outside.

At the same time, however, while turning wearily from the disturbing spectacle of the West, he is pained to find in his own country just as little of the true spirit of freedom, even though the external circumstances are different. He says :—

He only has freedom who ideally loves freedom himself and is glad to extend it to others. He who cares to have slaves must chain himself to them: he who builds walls to create exclusion for others builds walls across his own freedom: he who distrusts freedom in others loses his moral right to it. Sooner or later he is lured into the meshes of physical and moral servility.

The poet then draws attention to the deep-rooted and often unrealised intolerance of their fellow-men which broods like a dark thunder-cloud over the fair face of India. Oppressive as the sultry weather before a storm, dry, parched and sterile, this attitude of mind and action between fellow countrymen is the death of all progress and makes united action in the cause of mutual development and welfare impossible. The Poet sees no moral or practical justification for the caste system, which must be rooted out of Indian life and its place taken by a spirit of true, co-operative brotherhood, in deed, as well as word. Until India has purged herself of this great abuse against the liberty and dignity of individual men and women, she will never be able to raise the strength to lift herself from the dust of attrition into which it has dragged her. Hear his words :—

Our stupefaction has become so absolute that we do not even realise that this persistent misfortune, dogging our steps for ages, cannot be mere accident of history, removable only by another accident from outside. Unless we have true faith in freedom, knowing it to be creative, manfully taking all its risks, not only do we lose the right to claim freedom in politics, but we also lack the power to maintain it with all our strength.

By uprooting the caste system it is not to be thought that all inequalities in life will also be removed, for this would be contrary to the laws of nature, in which there are high stages and low and all co-operate for the mutual good of the whole. But those who find themselves in the high places have a duty towards those who fill the low, which is to care for and help them and to do everything in their power to assist them to rise higher in the scale of being. While those who fill the low places at present have a duty to those above, to fulfil their rightful obligations in a spirit of faithful, loyal service, counting not primarily the wages of their work, but measuring their success or failure in terms of the satisfactory or poor service which they have rendered. Blessed indeed is that country in which the high and the low have

this true concept of social relationship, for nothing can prevent it from rising to the highest peaks of attainment. Its influence upon the world would be only beneficent and in the minds of all peoples its name would be surrounded with an atmosphere of love.

This is the part that the Poet would have his own country play in the world. A part many times more blessed than one of worldly policy and the acquisition of temporal power, and a part for which this fair country of India is undoubtedly suited by the early history and temperament of its people. The land of the sages, the home of the Buddha, the country to whose people the teaching of "ahimsa" is closer than the marrow to their bones. What land in the world today is better qualified to lead the warring nations back once more into the paths of peace and gentleness, by her enlightened example? India has no cause for shame regarding her political status, which is merely incidental; something imposed upon her from outside. The real tarnish upon her name is the unnatural segregation, the intolerant animosity of her own members. Let her tackle this real cause for shame with vigour and courage, without delay, determined to cut out its abuses from her fair body; then she will find herself freed of other forms of external domination. For no power on earth can suppress a united people in whose hearts the spirit of mutual respect and liberty burns as a flame.

The world is tired, weary and confused and moving inexorably towards catastrophe if the nations persist in their present policies. Man has conquered space on earth, water and in the air. His material achievements have been tremendous. Truly, in this realm nothing is withheld from his grasp. But he no longer has time to rest and enjoy his work as he had in earlier centuries when his achievements were less. The home, the farm, the forge, the loom responded to the creative urge in man and with pride he produced works of rare beauty. With indomitable courage he reared up to the glory of his God wonderful temples and cathedrals. But, overcome by the material possibilities of his new power, drunken with his first taste of this wine, man has run amok, and falling into ever deeper confusion has forgotten his God.

The world sorely needs the inspired and enlightened example of a people who shall unite the wonderful possibilities of the machine with the praise of God so that man, freed increasingly from drudgery, may once more learn how to rest and enjoy his work and give the glory to God. This is the part that the Poet would have his country play in the world today. This is the glorious vocation of India. To lead the nations of the world back into the paths of progress and "ahimsa."

LAURENCE E. MOORE

NEW BOOKS AND OLD

THE RENAISSANCE OF HINDUISM

The Law of Rebirth is ever at work, in individuals as in nations, in ideologies as in institutions; for the Truth Supernal, to preserve its pristine purity and potency, must have in its nature the rhythm of renewal.

But this rhythm is often muffled when life wears a many-sided manifestation. And so it comes to pass that Man and Nature at times walk and work in "visible darkness,"—visible because, as the Christian scriptures say, "the light shineth in darkness." Hence, then, the so-called Dark Ages in human history.

India, like every other country, has had such "Dark Ages" in her long history; that is to say, there were sterile stretches when her indigenous idealism in religion and in the refinements of culture appeared to have lost not a little of its original colour and content. But soon the rhythm of renewal would assert itself and there would sprout up fragrant flowers where formerly there were only vicious and vexatious weeds. It is this process to which the historians have given the name of Renaissance.

Hinduism, the most ancient religion of Hindustan, has had several such periods of radiance, as we may well call the periods of the first flowering of idealism, and renaissance (which is but resurgent radiance), hyphenated by periods of wintry dry deadness. For instance, the Vedic period with its first-hand experience and knowledge of the Supreme was followed by a period of decadence when magic, so to speak, attributed by priests to certain sacrifices, usurped the place of the soul's logic as evolved and expressed in visions of Reality. A renaissance, therefore, was overdue and lo! it was ushered in by the Upanishads. The wavelike movement of rise and decay, which never ceases, then raised up, after another spell of sterility, the second Renaissance in the shape of tendencies, traits and teachings covered by the term "the Epic Age," when the aristocratically individualistic truths of the Upanishads were conveyed to the common people through the epics, the *Ramayana* and the *Mahabharata*. Again a state of coma; then set in, with the establishment of Moslem power, the third Renaissance, with its offshoots in systems of philosophy and poetry in the people's tongue and the practice of devotion. The fourth Renaissance, which is still on, began with the consolidation of British suzerainty in India. It is with the develop-

**Studies in the Renaissance of Hinduism in the Nineteenth and Twentieth Centuries.* By D. S. SARMA, M. A. (Benares Hindu University. Rs. 15/- or 21s.)

ment of this particular phase—compassed roughly between 1800 and 1940 A. D.—that Prof. D. S. Sarma has dealt in this voluminous book. As he says :—

> Our aim in the following chapters is to give a short account only of the religious developments by describing the life and work of the great leaders who have made this Renaissance one of the glorious movements in the history of Hinduism.

This "short account" is divided into fourteen chapters which cover a wide range. Out of the 652 pages, barring the Bibliography and its adjuncts, 70 are devoted to a historical introduction, which gives a bird's-eye view of Hinduism in its successive stages of what may be termed for brevity's sake (*a*) Realization of Truth or God, (*b*) Ratiocination about God, (*c*) Ritualism, to visualize God in finite forms, and (*d*) Reorientation of individual as well as corporate life to God. Of the remaining pages 182 are devoted to Gandhiji and Satyagraha, 62 to Rabindranath Tagore; 36 to Sri Aurobindo; 50 to Professor Radhakrishnan, 76 to the two stalwarts of the Ramakrishna Movement, Sri Ramakrishna and Swami Vivekananda; 35 to Annie Besant and the Theosophical Society; 28 to Swami Dayananda and the Arya Samaj; 47 to Justice Ranade and the Prarthana Samaj, and 46 to Ram Mohun Roy and the Brahmo Samaj, while the conclusion takes up 14 pages.

This detailed analysis of the contents and compass of the book has been made advisedly to show what seems to be—at least in the humble opinion of the reviewer—a certain lack of unity or proportion (*not* of proper perspective). The reason for this is obvious: Professor Sarma has written in reality two books, inasmuch as there are two "strings" to his main thesis: the recording of the characteristics and concepts of the principal religious or reformatory movements of the last century and a half and the chronicling of the attributes and life of the representative persons who sponsored or strengthened those movements. There is a preponderant stress on the latter as against the former which one would expect, and not quite unreasonably, to receive the chief emphasis in the treatment of a topic like the Renaissance of Hinduism. Professor Sarma's essay, thus, is an account not only of religious developments but also of "almost all departments of national life." Perhaps the present renaissance, being primarily religious in its spring or seminal source, could not but, like religion itself in India, cover the whole compass of our aspirations, ambitions and activities. Be that as it may, the fact remains that the reader not seldom misses the wood for the trees, so far as his travelling mentally on the broad path of the author's thinking of the central theme is concerned. This could have been avoided possibly by combing out many a detail in the

personal life of the pioneers or the prophets.

There can however, be no two opinions about the Professor's thesis being marked on the whole by a spirit of fair-play in his assessment of the respective religious ideologies and institutions and by fluency of expression, which makes the reading of his book a pleasure. The thought-based, as against experience-based, Theism of the Brahmo Samaj under Ram Mohun Roy, with its stress on social reform; that of the auxiliary Prarthana Samaj under Ranade, with its especial emphasis on economic reform; the militant Hinduism of the Arya Samaj with its cry of "Back to the Vedas" in ideology and education; the revival of interest and instruction in the different faiths of the world inculcated by the Theosophical Movement founded by H. P. Blavatsky (of whose contribution to the reintegration of the ancient Wisdom-Religion one wishes Professor Sarma had told us a little more); the genuine mysticism of Sri Ramakrishna in our modern age of doubt, and its application to the problems and puzzling situations of the day by Swami Vivekananda; the expression of mysticism in philosophical terms by Sri Aurobindo, whose theory of the Supermind is original; the embodiment of that self-same mysticism in the poetry and person of Rabindranath, with his doctrine of the *Jeevandevata*, that is, of an especial personal reflection and radiance of the Universal Soul in one's own soul, that perfects and perfumes with beauty one's imperfections in life and in work; an "all-out" application and apotheosis of the true meaning and message of religion in the personality and programmes of Mahatma Gandhi; and the achievements of Professor Radhakrishnan in the field of felicitous interpretation of Hindu faith and philosophy—all these varied ramifications of his theme have been treated by Professor Sarma with sympathy and skill.

In some of the conclusions recorded at the end of his study, however, Professor Sarma would find himself confronted with controversy. Here are two of his statements, for example:—

(1) Hinduism should become a creedal religion also, as it once was, when it took into its bosom unnumbered hordes of foreign invaders who came from the north-western passes into India.

(2) We cannot absorb Islam or Christianity as we once absorbed Buddhism.

Is this point of view not one which is against the very genius of India's age-long history? Does it not contradict Professor Sarma's own earlier remark on the same page: "Our policy should not be one of absorption but of fraternization?" Or, again, consider his following observation:—

Worship in our religion is bound to be sectarian, but it is not bound to be exclusive.

Does not worship lose all its "worth-ship" if it is sectarian?

In speaking of Hindu society he says "The average level of culture is very low." But if culture means a sense—however dim and awkwardly expressed—of the "power that makes for righteousness" in a person, are the Hindus really low in the cultural scale?

Professor Sarma's strong twofold plea for the imparting of catholic and cosmopolitan religious instruction in our schools and colleges and for the reformation of priestcraft will be no doubt endorsed heartily.

In the end, it may be stated that Professor Sarma's book is a very welcome and valuable companion to Farquhar's *Modern Religious Movements in India* because, to borrow a phrase from Professor Radhakrishnan's General Preface to the Pratap Singh Gaekwad Library of Indian Philosophy and Religion, established at the Benares Hindu University, under whose auspices this work is published, Professor Sarma has approached his subject "with new eyes and greater freedom." The book is at once a résumé and a revaluation of the forces and factors which have been fashioning for nearly five generations the present-day ideals and outlook of Hindu India.

GURDIAL MALLIK

SPIRITUAL MANUMISSION *

Berdyaev is a philosopher in whom, to quote his own words, "the desire to know the world has always been accompanied by the desire to alter it." He is as much a prophet and an evangelist as a philosopher. He has a vision of what he believes to be the creative core of reality. He is possessed by it. It is his message to an age and a civilization which are all at sea because they have lost their creative centre:—

> Man, human personality, is the supreme value, not the community, not collective realities which belong to the object world, such as society, nation, state, civilization, church. That is the personalist scale of values. We shall repeat it over and over again.

This volume is one long-sustained repetition of that truth and is itself a concentrated repetition of what he has written in earlier volumes. Perhaps such a truth cannot be repeated too often, but it makes for monotony and for overstatement. His style, particularly in the earlier chapters, is too much an endless string of compulsive affirmations. Faults in a man's style reflect faults in his philosophy, even through translation, and the too explicit forcefulness of Berdyaev's writing betrays a certain over-active bias in his thought. He writes in one place that man may entirely fail to notice, or recognise, that he is turning even the highest values into instruments of egocentric self-affirmation. "Fanaticism is precisely that sort of egocentric self-affirmation." There is an element of such fanaticism in him. All possession, he adds a little later, "whether it is possession by base passion or by

* *Slavery and Freedom*. By NICOLAS BERDYAEV. (Geoffrey Bles: The Centenary Press, London. 25s.)

lofty ideas denotes the loss of the spiritual centre in man." Yet paradoxically it is possible to lose this centre by affirming it too positively. "The search for truth," he writes elsewhere, "is activity not passivity, it is a struggle not a swoon." Essentially it is neither. It is a fine balance of activity and passivity, of accepting the manifold and informing it from the Creative Centre in the One. If this balance is upset, spiritual concentration, as Berdyaev himself admits, "may effect a narrowing of consciousness, it may lead to possession by one single idea."

This is what tends to happen in his thinking. Champion of the uniqueness and supremacy of Spirit over all secondary states, he over-stresses its dynamic quality. For him its vocation is continually to challenge, to fight the world of objects, of matter, of externality. And that truly is its vocation. But it is also to understand that world and through understanding to transform and reconcile it with itself. Personality is not only "effort and conflict" but a quality of being beyond effort and conflict, as the wisest Eastern sages have always taught. Berdyaev, despite his denunciation of the Christian Church as an ossified form of life, has a characteristically Christian or Western bias, and this leads him at times to do violence through overstatement to his own profound understanding.

But, having said all this, I would declare my conviction that this is a book charged with significance, one in which that light from the other world of reality, which the true personality incarnates, breaks through again and again on the world of today, that has alienated itself from the realm of spirit or perverted the spirit to Satanic uses. Man makes himself a slave, as Berdyaev writes, of his partial states. He constructs out of these states a great prison-house of unspeakable tortures, of pretentious authorities, of dulled masses, of internecine conflict, of inert convention. What wonder is it that men forget what they really are, forget that each one of them is rooted in a realm of freedom which neither the natural world nor the distorted world that man has constructed can ever subdue?

Personality is nothing less than the vindication of that freedom, through self-creation. That is Berdyaev's theme, from first to last. His book is a study of man's slavery in the light of a true freedom, which is a true selfhood—slavery to God, to Nature, to Society and Civilization, to Individualism, to the State, to War, to Nationalism, to Money, to material Revolution and Collectivism, to sex and false æstheticism. It is a study, too, of the possibility of man's spiritual liberation from all these and from fear and death, and in the ultimate redemption of time by eternity, from history itself. "There will be no freedom in the world," wrote Hertzen, "until what is religious and political are turned into what is human and simple." That is a simple way of stating what a life in which personality truly reigned would mean and does mean in smaller contexts. Berdyaev's exposition of this profound truth is by no means simple. It is as denunciatory and apocalyptic as it is relentlessly searching. The world is truly brought to judgment in his pages, and none who deny the creative spirit, who debase and betray the divinely human, be they "the gangsters" in

authority or the submissive masses, are spared.

But through all the judgment is a vision of its reversal, of a transcendence of man's nightmare world through man's own consent to the creation of a new world. He writes :—

> Every authentic creative act of man enters into it, every real act of liberation. It is not only the other world, it is this world transfigured. It is the liberation of man from captivity, it is the liberation of the animal world also, for which man is answerable. And it begins now, at this moment. The attainment of spirituality, the will to truth and right, to liberation, is already the beginning of the other world.

In this vision alone may we have hope when the schemes of war-minded politicians for a better world would reduce us to cynicism or despair.

HUGH I'A. FAUSSET

ATLANTIS

I*

In a publisher's note which is printed as a preface to this curious work we are told that it would be unfair to the author and a mistake for the reader "to regard this book as a collection of astral experiences only." In Mr. Dakers's view the real contribution of the work resides in the picture it gives of a past civilization based on what he calls "the co-operative system," the enumeration of the causes that led to disintegration, and the promise held out of a new way of life. The author (presented to us as a young woman in the middle twenties) asseverates :—

> I am neither a scientist nor a student of the occult.... I have written this book, therefore, as an eye-witness from first-hand observation.

She describes herself as "a born psychic," and tells us that she visited Atlantis ("about the centre of the Atlantic Ocean") "by means of psychic projection." No attempt has been made to deal with the historical side of the subject.

In these circumstances it would appear to be supererogatory to offer a review of Miss Vigers's contribution to the growing literature of "astral" experiences. The story is well told (as these things go); but we are left with a façade of a more exalted nature than the "Summerland" pictures made familiar by spiritualistic seers, and thought dies before the settings provided for our edification. We should like to know, of course, more about the grounds for the author's contention that the English are the reborn Atlanteans, or for what reason she believes that the Atlantean "race-type" is in every way superior "to the so-called 'Aryan' sub-race type." The author affords us no help, however, in these important matters. We had thought that it had been suggested long ago that the Atlantean races were many, and lasted in their evolution for millions of years, that the struggle between the later Atlantean and the early Aryan Adepts was allegorized in the *Rāmāyana*, that the earliest Palæolithic men in Europe were of pure Atlantean and Africo-Atlantean stocks and that the ancient Greeks and Romans were descendants of the last race of that island whose

* *Atlantis Rising*. By DAPHNE VIGERS. (Andrew Dakers, Ltd., London. 7s. 6d.)

sudden disappearance was narrated to Solon by the Egyptian initiates.

Unfortunately, *Atlantis Rising* affords us no opportunity for a comparative study of these "historical" arguments. So we are left with another "psychic story," which, no doubt, will obtain many readers.

B. P. HOWELL

II[1]

Miss Marjorie Livingston brings to this fictional account of the doomed remnant of Atlantis an obvious leaning towards the occult and a facile pen. An atmosphere is skilfully evoked with a wealth of fanciful detail and a sprinkling of conversational archaisms.

The dedication implies psychic antecedents, real or fancied, for the tale. It is more acceptable as a simple work of the imagination. Oddly, the sadistic horrors of Black Magic are more convincingly portrayed in *Island Sonata* than is the pure benignant majesty of White. The latter is not without its alleged representatives. They are indeed the heroes of the plot. But some of them are disappointingly of the earth, earthy. Not such, the intuition whispers, the true Hierophants; nor is the gilded mummery described convincing as a picture of what must have been the awful grandeur of the great forgotten Mysteries.

Scientific evidence, both biological and ethnological, that a great continent once stretched where the Atlantic Ocean rolls, confirms the tradition mentioned by Plato of the sinking, ages before his time, of its last surviving portion, the great Island of Poseidonis. Miss Livingston has sound tradition at her back in seeing the pioneer colonisers of Egypt in those who fled from Plato's "Atlantis."

To those who recognise tradition as often more trustworthy than formal history, such an imaginative reconstruction seems well worth having attempted and, whether the particulars are true or false, the story holds the interest to the last page. But was it necessary to drag in the long discredited and dangerous doctrine of "affinities"?

E. M. H.

POEMS OF JOHN KEATS[2]

The new "Everyman" edition of Keats's poems, though necessarily "produced in complete uniformity with the authorized economy standards," is a handy, good-looking volume, well arranged, though with one omission particularly irritating to the critic, that of line numbers to the longer works. So presentable is the volume that it seems almost ungracious to cavil at two bold claims made by Mr. Bullett in his admirable preface: one, that all the posthumous work is given "with negligible exceptions" and, two, a claim for "textual integrity." It is true that little worthy of Keats's pen has been discarded, but can the thoughtful and characteristic rimed

[1] *Island Sonata*. By MARJORIE LIVINGSTON. (Andrew Dakers, Ltd., London. 9*s*. 6*d*.)

[2] *The Poems of John Keats*. Edited with an Introduction by GERALD BULLETT. (Everyman's Library, J. M. Dent and Sons, Ltd., London. 3*s*.)

letter to Reynolds, with its lovely fruitful hint of "magic casements" and the immortal Urn, be dismissed as negligible? With regard to the text, of which Mr. Charles Lee is co-editor, one or other of accepted versions is largely followed, but not always that presented with such loving care by modern scholarship: Keats's own fluid melodic line is too often broken up by formal punctuation. One might perhaps justify this in a popular edition, arguing that what the poet meant to say must be presented clearly to an average mind, but the general reader with sensitive ear will occasionally be jolted out of tune by a too insistent period or a jerking exclamation-mark grammatically correct, as showing invocation, but poetically untrue. For example, the "Thrush" sonnet beginning

O thou whose face hath felt the Winter's wind,
Whose eye has seen the snow-clouds hung in mist,
And the black elm-tops 'mong the freezing stars,
To thee the Spring will be a harvest-time.
O thou, whose only book has been the light
Of supreme darkness which thou feddest on
Night after night when Phœbus was away,
To thee the Spring shall be a triple morn.

This is rendered by Mr. Bullett and Mr. Lee thus:—

O thou whose face hath felt the Winter's wind,
Whose eye has seen the snow-clouds hung in mist,
And the black elm tops 'mong the freezing stars!
To thee the spring will be a harvest time.
O thou whose only book has been the light
Of supreme darkness, which thou feddest on
Night after night, when Phœbus was away!
To thee the spring shall be a triple morn.

There are two emendations, one, an inspired change of spelling, very much to the point. In that light-hearted piece "Ben Nevis" fat Mrs. Cameron painfully climbing the mountain, sits down to rest and "bate." This is rendered "bait," linking the line vividly with Keats's own parenthesis, "Here the Lady took some more wiskey, and was putting even more to her lips when she dashed it to the ground for the Mountain began to grumble...." The second emendation is to that admittedly difficult twelfth line of the sonnet "To Sleep":—

Save me from curious Conscience that still lords
Its strength for darkness, burrowing like a mole;
Turn the key deftly in the oiled wards,
And seal the hushed Casket of my Soul.

Mr. Bullett would substitute "in" for "for." This, I consider, can be immediately rejected on the score of ungainliness. So careful an artist would never employ "in," with its high, light vowel, in consecutive lines.

A few errors, some probably merely typographical, together with a misprint in line 3 of "Ben Nevis," are a comma after "reed" in line 3 of the "Dream" sonnet, a comma for full stop at line 18 of "The Eve of St. Mark" (though this could be justified), and the dating given for "A Bowl of Sunshine." Also the suggested alternative reading of "hoards" for "lords" in the sonnet "To Sleep" is attributed to Mr. Lee when first honours should go to that great editor, Mr. H. Buxton Forman.

It is particularly good in the most wearisome year of this cruel war arising out of "a fierce miscreed" that the voice of our most richly romantic poet should be heard anew; that there is enough demand for it to be heard in yet another edition. May that edition soon be exhausted, reprinted, and reprinted again and again!

DOROTHY HEWLETT

Common Sense About Yoga. By SWAMI PAVITRANANDA. (Advaita Ashrama, 4, Wellington Lane, Calcutta. Re. 1/-)

This is a simple book on a serious subject. But it deals with the roots of the matter. As such, it will be found as unadorned as Truth and illuminating like it as well. For here it is gazing straight at the sun and not through a crystal bought at the mystery-monger's or the miracle-worker's. The threefold path to union with the Supreme Spirit through devotion (*bhakti-yoga*), detachment (*karma-yoga*), and discrimination (*jnana-yoga*) is described by one who has evidently trodden it and not only looked at it on a map. The large number from abroad, in India owing to the exigencies of the war, will find the book particularly helpful.

G. M.

Tales of Four Friends. By PRAMATHA CHAUDHURI ; translated by INDIRA DEVI CHAUDHURANI. (Visva-Bharati Publishing House, 6-3, Dwarkanath Tagore Lane, Calcutta. Re. 1/8)

This is an English translation of *Char-iyari-Katha* by one of the leading *littérateurs* of Bengal, which those not acquainted with that language would enjoy reading. "Woman—thy name is mystery !" Thus the reader would, perhaps, sum up his impressions after listening to the respective tales of the four friends, which they tell with zest under the influence of wine and with that loyalty to truth which is touched with twilight. The mother, "the miss-us," the maiden—these three aspects of the woman's personality are revealed in a style in which spontaneity is blended with self-restraint. The tales are confessions-cum-comments. The translator deserves congratulations on her achievement.

G. M.

India's Destiny. By CYRIL MODAK, M. A. (Kitab Mahal, 56-A, Zero Road, Allahabad. Rs. 3/8)

Mr. Modak's attack upon Imperialism is well-directed and well-sustained by facts and figures. His pen is pointed and he drives it with a will into the instep of a giant adversary that may or may not feel the prick. He urges freedom vigorously but his chief immediate concern is with national unity, with how it has been undermined—to some extent deliberately by the Imperial Power, he charges—and with how it can be re-established firmly. He marshals exhaustive proofs of Hindu-Muslim concord in past centuries. The book makes its most constructive contribution in pointing out ways to national integration. These include fostering inter-communal impacts, organised propaganda against communalism, bringing home to all their mutual need and interdependence and the need for change, and national celebrations that ignore communal lines.

E. M. H.

Invitation to Immortality. By K. AHMAD ABBAS. (Padma Publications, Bombay. Rs. 2/-)

A film star, a priest, Mr. John Bull and finally Hitler, all keen on securing immortality, approach a scientist who has discovered the means of achieving it. Each has his own argument. If the woman claims to be beauty itself, Mr. John Bull claims to be the bene-

factor of mankind; the priest, the duly authorised agent of God; and Hitler, nothing less than his own arrogant self. The scientist refuses to confer his discovery on any of these but offers it to the poor worker, who rejects his invitation to immortality. It was enough for the worker that he lived in his work and lived for ever. Fantastic but piquant, this little piece conceals implicit but definite criticism of the ideologies that bestride the contemporary world. Exploiters all, of the poor worker, whether in the name of God, State or Empire, they feared the end of their days. But the worker's refusal to live except in his work is an index of his scale of values and an indictment of what the exploiters have made of life for him.

V. M. INAMDAR

Saṅgītaratnākara of Śārṅgadeva. Vol. II, Adhyāyas 2-4. Edited by PANDIT S. SUBRAHMANYA SASTRI. (Adyar Library, Adyar, Madras. Rs. 9/-)

The study of Indian music is essential for a comprehensive knowledge of Indian culture, and therefore the Adyar Library is to be congratulated on including in its celebrated Series standard works on Indian music. It is well that its choice has first fallen upon the most authoritative and famous *Saṅgītaratnākara* of the thirteenth-century Śārṅgadeva, for this work deals at great length with music in all three traditional aspects: vocal and instrumental music and dancing.

Of the two main systems of Indian music of the present day, the North and the South Indian, the former has so far deviated from the ancient texts that it may well be said to have no text-books at all. In recent times, the late Mr. Bhatkhande tried to supply this want by writing several books on the North Indian System. The South Indian system has retained more affinities to the old texts. But it is no wonder that in the process of evolution, it too has outgrown the ancient texts. Still, for a historical study of Indian music the *Saṅgītaratnākara* will certainly claim the first attention of the student by reason of its full and exhaustive treatment of the subject and also because later writers look upon it and quote from it as a great authoritative work.

The first volume of the work, comprising Chapter 1, was reviewed in this journal for January 1944. The present volume contains chapters 2-4 entitled the *Rāgaviveka*, the *Prakīrṇaka* and the *Prabandha*. It is hoped that the remaining portion will appear in due course.

Though there is another edition of the *Saṅgītaratnākara* with the *Kalānidhī* commentary of Kallinātha, the present edition not only includes the *Kalānidhī* but also gives Simhabhūpāla's hitherto unpublished commentary, the *Sudhākara*—and these are the two really important commentaries—on the work out of the seven known. The *Kalānidhī* is more important to a practising musician whereas the *Sudhākara* is more useful for the understanding of the text of the *Saṅgītaratnākara*.

We eagerly look forward to the proposed English translation, as mere knowledge of Sanskrit is not enough to penetrate the technical intricacies of music.

The printing and get-up maintain, in spite of war conditions, the high standard which we associate with publications in the Series.

N. A. GORE

The Burning of the Leaves and Other Poems. By LAURENCE BINYON. (Macmillan and Co., Ltd., London. 2s.)

No sensitive nature can remain unruffled by the tragedy of the present-day world. While some are moved to ironic denunciation others recognise it as but a passing phase and see, beyond the present annihilation, hope for the future. Binyon belonged to the latter group. Naturally there are regret and sorrow for the suffering that man has brought upon himself but both are kept at bay by an almost impulsive belief that "nothing is certain, only the certain spring." Regret and sorrow for the present and hope for an inevitably brighter morrow persist as the main notes of the title poem. They also run as a subdued yet definite undercurrent through all the poems in this slim collection, posthumously published.

Binyon's characteristic love of concrete imagery couched in happily chosen brief phrases yields many memorable lines such as "In spare December's patient nakedness." The publication of the textual variations of the title poem and the first draft of a contemplated sequel to "Winter Sunrise" are valuable indications of the way the late poet worked.

Binyon was a lover of India and her arts. One is justified, surely, in seeing a reflection of that love in the ardent lines :—

> Far in the East the sky to glory grew,
> And slowly earth rolled onward into light.

V. M. INAMDAR

New Light on Sri Krishna and Gita. Vol. I. By Dr. MOHAN SINGH. (Author, University Oriental College, Lahore. Rs. 7/8 bound; Rs. 5/- unbound)

The Krishna problem is the most fascinating, important and elusive topic in the realm of Indological Studies, and has attracted the attention of sages and savants since long. Diverse are the views expressed by different scholars. The present reviewer has considered the historicity of Krishna elsewhere.

Dr. Mohan Singh, who is at once a mystic and a scholar, however, views "history" from a different point. According to him, "Only when history becomes mythology does its full meaning reveal itself." (*Spiritual Life*, p. 115). Krishna has been regarded as the most perfect incarnation (*purnavatara*). He appears as a Rishi in the Veda, as a teacher in the *Gita*, as a lover in the *Puranas* and as a warrior and a politician *par excellence* in the Epic. Krishna has moulded the lives of millions of Hindus throughout the ages. Dr. Mohan Singh has collected the various concepts about Krishna from the Vedas, the Brahmanas and the Upanishads, the Puranas and the Itihasas and in Astronomy, and has correlated the Vedic passages with the *Mahabharata*. The *New Light*, according to the author, "removes all doubts regarding the Unity of the multi-planal aspects of the Person-Pattern of Sri Krishna." Dr. Mohan Singh presses into service his well-known Correspondential Theory. As usual, his style is so abstruse, cryptic and sutra-like that an explanatory commentary seems called for to help the common reader. The book will amply repay careful perusal, and we eagerly await the second volume.

A. D. PUSALKER

CORRESPONDENCE

THE PROBLEM OF TOMORROW

To win the war and draw up a programme for peace may be quite simple compared with the real problem that awaits the ingenuity of man tomorrow. The supreme aim of every nation at war today is to make not only its own members but also others outside its boundaries hate and despise those nations which are for the present its "enemies." This is the problem that statesmen will have to face tomorrow.

The press, the radio and the cinema have only one supreme duty today. And this duty is to paint the "enemies" in such colours as to make the layman shudder. Details are picked out from the numberless situations that the war presents, and the "enemies" are all painted black with no redeeming features. And the cinema reproduces in revolting detail what the "enemies" are doing. That leaves no room for doubt and question. The layman simply believes and rages.

Also it is drummed into everyone that the way his own nation moves along is the beautiful and only noble path. It is admitted that much more remains to be done. But then, had the "enemies" not interfered with the good work, a perfect heaven would have been built on earth. Therefore it is obvious that, if the good work in which the nation was engaged is to be continued and a heaven created on earth, the "enemies," as obstructors of good, should be made powerless.

Religious precepts are exalted and taken for granted as being the normal pattern of life in all camps except the "enemies'." So the "enemies" must be the very embodiment of evil. Appeals are made to God, and war becomes a holy Crusade. The fact that a nation courageously addresses appeals to God implies that everything that nation does is right. A philosophy is thus developed. Either good must prevail or evil. It is unthinkable that evil should prevail; so the only course is to do away with evil. Thus it is that the determination to annihilate evil as represented by the "enemies" is whipped up.

This determination to give no quarter to the "enemies" is made grimmer by the "enemies'" being held up as mere cowards. The heroism of a single soldier striking terror into the hearts of a whole "enemy" contingent and rounding them up is stressed again and again. The sheepish behaviour of prisoners is emphasised as proving the "enemies'" stupidity. It is certainly beyond man to tolerate stupidity when coupled with bestial behaviour. He cannot rest until such a combination is broken.

The world has now reached such a point that every nation is obsessed with the idea that it can live only if other nations die. Propaganda, designed to keep up morale, has made every nation brim over with consuming hatred for others. It has produced the desire to kill and live happily ever afterwards.

It is a mistake to feel that this problem will cease to exist when the war comes to an end. This latent magazine will start its deadly operations only in

the years after the war. Thus, while political peace will have been brought about somehow, the people will not have been prepared to live in peace. That will be the greatest tragedy.

There is little meaning indeed in fighting for peace and, in so doing, creating such hatred as will vitiate any peaceful atmosphere. Machinery has to be set up to educate people for peace just as they have been educated for war. It may be unfortunate from a military point of view to educate people for peace in the midst of a war. But the truth is: peace lies somewhere between the middle and the end of a war. And it should be grasped at the right moment. Otherwise peace will elude man for ever. In any case it is foolish to let accumulated hatred and contempt play havoc and blast Peace before it is born.

N. V. ESWAR

SWEDENBORG AND REINCARNATION

Our attention has been called to the article "The Value of Reincarnation in Practical Life" in your issue for April 1944, where on page 169 we read: "At the Renaissance, Bruno upheld it [reincarnation]....Swedenborg states it in modified form."

As this gave your readers a misimpression of Swedenborg's teachings, may we ask you to publish our statement that there nowhere appears in his writings any affirmation of the reincarnation theory, but on the contrary he opposes it as an unsound hypothesis, from a scientific standpoint, and quoting Scripture to that effect.

To Swedenborg man enters this world only once, nor does he re-enter it spiritually or physically. After departing this world he lays aside his material form and never resumes it, but continues his life in the spiritual form which is characteristic of his state, whether good or evil. If at the man's decease the evil in him is not confirmed and determined upon, then he has ample opportunity to amend his ways and therein lies his progress.

It has seemed to this writer that the term "reincarnation" is in any event a misnomer or mis-translation for I do not believe that originally the sages of old who promulgated the teaching ever meant it to imply that a man returns to this world with a new and different fleshly body as the word indicates, for such a theory is contrary even to the manifest facts of biology and physiology.

LESLIE MARSHALL

Paterson, New Jersey.

[In accordance with our principle of allowing free expression of opinion in our pages, we publish above in its entirety the letter in which the Rev. Leslie Marshall, the Chairman of the Public Relations Bureau of the Swedenborgian Church in the U. S. A., protests against a statement in the April 1944 ARYAN PATH. The statement in question was quoted by our contributor, Shri P. Nagaraja Rao, from Sir S. Radhakrishnan's *An Idealist View of Life*. We concur in the opinion expressed in the last paragraph if by "a man" be understood the human personality or mask. It is as certainly the teaching of the ancient sages that every normal personality appears but once upon the stage of life as that the Real Man who informs that personality comes many times to birth. The "manifest facts of biology and physiology" have not the slightest bearing on such re-embodiment. From that point of view Voltaire has said the final word: "It is not more surprising to be born twice than once."—ED.]

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The story of the saving of French culture when, as Georges Duhamel put it, "civilisation hung by a thread," as told by Henry C. Wolfe in *The Saturday Review of Literature's* Fall Book Number, is a saga of the spirit of man. "French Literature Emerges from the Blackout" is the caption. It might have been the mere triumphant proclamation "Culture Lives!" To read the report of the interview with M. Duhamel, Permanent Secretary of the Académie Française, is to take heart for the future.

France's secret weapon was the cultural resistance of the French underground. Each art and profession had its specialised resistance groups "to defend France and her spiritual heritage." Men risked their lives in bringing out a steady stream of underground publications. "Over the steep banks of Nazi oppression rushed a torrent of new French poetry and prose." *Lettres Françaises* was the weekly organ of the National Committee of Authors, which included MM. Duhamel, Valéry, Malraux and many more. Paul Éluart, Louis Aragon and François Mauriac were prominent contributors. Its founder, Jacques Decour, was shot but others carried on his work. Jean Desvignes and his wife achieved the marvellous with the bringing out of resistance manuscripts by their publishing house, *Éditions de Minuit*. That Desvignes was himself the author of the war novel *Le Silence de la Mer* which was an international success was not known even by Mme. Desvignes until the day of liberation. That the books brought out by this firm under such difficulties should be "typographical gems, exquisite in format" is in itself a triumph of French genius.

The spirit of France, the spirit of human culture, speaks in the phrases quoted from this interview with M. Duhamel. The New Order, as far as the French mentality is concerned, he declared, "represents an eminent form of disorder, since order is justice." He called freedom of the mind the first freedom: "An oppressed man is still a free man if he has at least the right to say and write: 'You are oppressing me.'" M. Duhamel described poetry as "the last refuge of our liberties"; ideas could be conveyed in poetry that would elude the censor's vigilance. "If people stopped thinking for ten years civilization would die." And so the effort of the benign conspirators to foster thought and its expression in literature, in science and in art. We salute them!

The mellow thought of a clear and urbane mind has been appearing anonymously week by week in *The Times Literary Supplement*, under the caption "Menander's Mirror." Only with the recent publication of these essays in book form as *Reflections in a Mirror* has the writer been revealed as Mr. Charles Morgan. Miss Storm Jameson

analyzes in that journal for 9th December the light that his reflections throw on value and on the causes of the contemporary malaise. She agrees that hopes of lasting human betterment through an equalitarian distribution of material comfort are unsatisfying and sterile. Man is profoundly insulted, Mr. Morgan holds, "by those who with the bribes of comfort and pleasure would seduce his integrity." Food and jobs for all, admittedly desirable as means, are contemptible as ends. Miss Jameson is right :—

> The purgatory of unemployment and semi-starvation holds more hope for its inhabitants than the hell of Babbitry.

The satisfaction of material desires may, as she well points out, leave a man the most miserable of creatures, with all the major problems of life and death unsolved.

> A civilization needs security, it needs order: but security is not wholly a material problem, and organization is not order. Order is only order when it is an integral part of freedom.

Mr. Morgan is certain, she writes, that freedom can come only from self-discipline and that "order, a great and necessary good, is not to be imposed from without." A man standing in Westminster Abbey realises that he is

> not a separated man, a vain law unto himself, but a member of a great company, by whose law he is protected and bound. And the law is plain. It is of compassion and justice...but it is a law also of inalienable responsibility.

Very few thinkers have realised or stressed that responsibility, most have confined themselves to the betterment of the political and economic ills of our time, which are but surface symptoms of a far deeper malady—a malady essentially moral. That is why the confession, made editorially in the same issue, that "for the past quarter of a century the thinking of the intelligentsia in our country has been strangely irrelevant to the shape of things to come." That is no less so in other countries, because of topsyturvy values.

We welcome the recently received first two numbers of *Roshni*, quarterly journal of the All-India Women's Conference, bearing the dates of July and November 1944. Its three sections, English, Hindi and Urdu exemplify the breadth of view that hails impartially "Id" and "Divali" as the great national festivals that they should be and that looks beyond the boundaries of India to problems and achievements otherwhere. Shrimati Rajan Nehru, who edits the new journal from New Delhi, is to be warmly congratulated. In her selection of material she has shown vision as well as vital comprehension of the challenge and the opportunities of our times.

Woman's winning of the franchise was only the first step. Its wise exercise demands knowledge. The multiplication of uninformed votes solves no problems and the women's associations in this country, as abroad, have no more serious duty than to educate their members and others, including the inarticulate uneducated millions, in the basic issues and their bearing upon life. Such a journal as *Roshni* has tremendous possibilities for the arousing of women everywhere to a realisation of the problems of the day and of their own responsibilities.

"Better Food" and "Better Health" are mentioned editorially as belonging to the woman's sphere. They do, though not exclusively, but so does every question that affects the well-being of mankind. Woman's place is

in the home, no doubt, but the home in the wider sense is the world.

"Ye suffer from yourselves!" cried Gautama the Buddha twenty-five hundred years ago. The words are recalled by a ringing challenge to the armchair bewailers of their fate, sounded by Shrimati Sarojini Naidu in Madras on January 19th. The meeting, which *The Hindu* reports, was under the auspices of the Women's Indian Association, but the lash fell impartially on Indians of both sexes. Shrimati Sarojini Devi stigmatised mere abuse of Government as "a loud vocal confession of our weakness." The sincerity of the desire for freedom, she implied, would be tested by overcoming the conditions that made domination possible.

> Every hour we allow ourselves to be dominated by a foreign power, we are the imperialists, not the Government!...Only the weak say, "We cannot unite for the third party is there." We keep the third party there and we strengthen it.

How, she rightly demanded, was freedom to come if not by our own strength and determination and by "rising above the petty and shameful narrow visions that clog our feet?"

> Let these small things go! Let men and women be smitten awake to the shame of slavery and unite, sinking all differences, little or large, so that together they may move forward to the goal.

Hard sayings, these, but true! The law of action and reaction is a basic law in nature and naught can come to man or nation that each has not earned. But self-made fate is in our power to change—not by abusing the immediate cause of slavery but by striving for freedom.

An issue raised at the recent Bombay session of the Provincial Jamiat-ul-Ulema Conference demands thoughtful consideration. The distinguished savant Maulana Syed Sulaiman Nadvi struck a broad note in his presidential address, which *The Bombay Chronicle* reported. He referred to the many Prophets who before the Prophet Muhammad had brought to the world the word of God. He ascribed the troubles of Europe today to absorption in material things and to the failure of the Christians and the Jews, respectively, to live up to the teachings of Jesus and of Moses.

The Chairman of the Reception Committee, however, made a strong plea for Muslim educational institutions and even deplored Bombay's lack of a Muslim hospital. This plea was followed by the passing of a resolution, among others, which stressed the necessity of protecting Muslim children "from the detrimental influence of the Western system of education" and of starting an Islamic Academy which would impart real Islamic education to the juvenile Muslim population of the city.

Whether or not the influence of education of Western type, if free from missionary animus, is wholly bad does not concern us here. The point that we would make is that educational institutions for any single community are only one degree better than proselytising missionary schools. No one questions the right of parents to have their children instructed in the tenets and traditions of their faith. The report that certain mosques are imparting Islamic instruction can raise no possible objection. But education ought to be for tolerance and breadth. The segre-

gation of the youth of any community during their formative years, the giving of a sectarian stamp to their plastic minds under the guise of educating them is a disservice to the individuals themselves as members of the nation and the human family.

Several distinguished speakers stressed the need for reorganisation of children's education at the Educational Conference convened during the first week of February by the Bombay Women's Association. In her presidential address Shrimati Sarojini Naidu eloquently pleaded the need to restore to the young the lost kingdom of childhood, the joy and wonder of living and growing of which at present they were sadly disinherited. It was in childhood that life's foundations were laid and so it was necessary that the child's mind should have all that could enlarge and enrich it.

Much has been said about the unsuitable nature of modern education and its methods. Education of the young succeeds in such measure as it helps them cultivate and develop the mind and build up the will to bear life's burden with fortitude, and inculcates neighbourly love, interdependence and brotherhood. Education is a preparation for life in all its aspects and in so far as any method develops one single aspect of it to the detriment of others—it has failed. Too often in educational planning, concern to equip youths for earning their livelihood has ignored the fundamental fact that they have to live among and deal with many others. Education should make it plain that the earning of livelihood means something more than the making of money. On their future attitudes and dealings will largely depend the character of corporate life, social and national. Education has to help children to unfold, to bring out and develop their innate goodness and to canalise it in such ways that it may contribute its share to the collective well-being.

The present war has accentuated the cry of the "unfree" for fair play and for freedom. In the U. S. A. the Negro problem has aroused such interest that it has drawn world-wide attention. In *An American Program*—a collection of articles by the late Wendell Willkie on many vital issues, he sums up the Negro problem thus:—

> Not only is the Negro in many parts of the country denied his legal rights in violation of the Constitution, but he is denied the substance of freedom and opportunity in such matters as equal education, equal chance for economic advancement, and his just share of such public services as playgrounds, hospitals and community provisions for health and welfare of all kinds. He is systematically housed in the worst sections of our large cities and for his poor housing frequently charged exorbitant rents. He is traditionally the "last hired" and the "first fired."

The war has helped to make Negroes only more sensitive to their many grievances. They rightly feel that "if they have the right to die with their white fellow-citizens in the protection of liberty, they also have the right to live with them in the enjoyment of liberty." It is inevitable that the existing inequalities in treatment and pay (in defiance of the Service Act which reads, "There shall be no discrimination against any person on account of race or colour") should, as claimed, have affected the morale and efficiency of the U. S. A. armed forces.

It is a pity that, in spite of the Constitution's being so unequivocal in the matter of equal justice to all, the principle remains inoperative. The existence of the Negro problem takes away not a little from the claim of the U. S. A. to be an advocate of freedom for all.